

# Messenger and Visitor

THE CHRISTIAN MESSENGER,  
VOLUME LIII.

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Owing to an extraordinary influx of correspondence we are obliged to hold over much matter to another issue.

## PASSING EVENTS.

TO TALK OF CONNECTING AMERICA AND ASIA BY A RAILROAD sounds wild and chimerical in the extreme, but in these days one hesitates to call anything impossible. It is reported that some one has a project on foot to build a line of railway through the wilds of Alaska to Cape Prince of Wales, to connect with the Russian railway system of Siberia. It is proposed to bridge Behring Straits, or, if that is impracticable on account of drifting icebergs, to construct a tunnel under the straits. It seems safe to say of this enterprise, as Sir John said of the elections, that it will not come to pass this year, and perhaps not next.

THE GRAND YOUTH OF INTEREST during the past week has been the United States elections. At present writing exact returns from all the States are not available, but that the Democrats have won an immense victory is beyond doubt. No one in this country, we presume, would have been surprised to learn that the tables had been reversed in Congress, and that the control in the House of Representatives had passed from the Republicans to the Democrats; but no one was prepared for the tremendous change which has taken place. Just what the Democratic majority will be, it is as yet impossible to state. A despatch in the Boston Herald says: "The tidal wave has apparently swept 242 Democrats into the House of Representatives and washed all but 88 Republicans out." McKinley has been left in a minority of about 400. Wm. E. Russell, a Democrat, is elected Governor of Massachusetts. Pennsylvania also will have a Democrat for Governor—Quayism in that State having received a well merited rebuke. It is a disappointment to all who believe in purity of government that Tammany is again triumphant in New York City, as there seemed to be some hope that a combination of the best elements against the corruptions of Tammany would effect a deliverance from its power.

THE RESULT OF THE ELECTIONS CANNOT fairly be interpreted otherwise than as a popular condemnation of the recent tariff legislation. McKinley's bill proved a political blunder of the first magnitude. The indication is that the people do not want a war tariff perpetuated. The high water mark in protection has evidently been reached, and the tide is setting in another direction. It is true that the bill made provision for reduction on certain lines which more than counterbalanced the increase of tariff effected by it on other lines; but, unfortunately for the Republicans, the reduction was prospective while the increase was immediate, and McKinley and his tariff were judged on the evil they had done and not on the good they might do. Whether or not the great change in the complexion of the popular branch at Washington is likely to result in any repeal of recent tariff legislation, it is difficult to say. There will still be, of course, a Republican majority in the Senate, though that majority is likely to be somewhat diminished, and if the Republicans remain united for the high tariff idea, they may succeed for years to come in blocking any legislation looking towards freer trade, which the Democrats may introduce. It is just possible, however, that in view of the elections just held, some of the Senators may find themselves less wedded to high tariff ideas than formerly.

THERE SEEMS NO REASON TO DOUBT that the death sentence against Birchall will be carried out on the 14th inst. A number of petitions for reprieve were circulated, both in the upper provinces and in England, and in all about five thousand signatures were obtained. Among these are the names of some prominent men, who probably signed the petition more out of opposition to capital punishment than because they doubted Birchall's guilt. Another letter has also figured in the case. This one is addressed to Sir John Thompson, and purports to be written by a young woman named Mabel Morton, who had been wronged and deserted by Benwell in the old country, had followed him to Canada, obtained an interview with him in the Eastwood swamp through the intervention of Birchall, and when Benwell refused to marry her, shot him. Mabel Morton is, without doubt, a fiction, and the story a concoction of Birchall's fertile and mendacious brain. Neither the letter nor the petitions, which were presented by Mrs. Birchall in person, seem to have made very much impression upon the mind of the minister of justice, as he has declined to interfere in the case, and the

unhappy woman has been obliged to inform her husband that his case is hopeless. Birchall is said to have received the announcement calmly, and still declares his innocence. As for Birchall, there can scarcely be a doubt that he has richly deserved his fate, but for his wife, who seems to have believed sincerely in his innocence, there can be only pity and the kindest sympathy.

THE PROHIBITORY AMENDMENT SUBMITTED TO THE PEOPLE OF NEBRASKA on the 4th inst. was defeated. This is a matter for serious regret. Every new state that adopts prohibition must augment the power of the sentiment and add to the efficiency of the law. Especially is this the case when the states are contiguous. With Nebraska added to the list, there would have been under prohibition law five states—Iowa, North Dakota, South Dakota, Nebraska and Kansas, embracing in all an immense territory. Nebraska is one of the greatest in territory and resources of all the Western States. The speed of her advancement has been prodigious, and her future is full of promise. Nebraska would have done a good thing for herself and her neighbors by joining herself to this cord of states which have put the stamp of illegality upon the iniquitous liquor traffic.

## Missionary Correspondence.

Your readers may be aware that I accompanied Mrs. Archibald as far as Madras about the middle of March. April 2nd found me again on my field, and starting on tour among the villages. For the next eighty-eight days, i. e., until June 28th, I was in Chicacole only nine days.

During this touring work much time was spent in holding services among the Christians, with encouraging results. The majority of the resident members of one church agreed to give the one-tenth of their income to the Lord, and asked earnestly for a particular preacher to be sent to them, which has since been done. Their donations, if the Lord is pleased to give good crops, will in large measure support their pastor. Heretofore no pastor in our mission has been supported by any of our native churches.

While on those tours there were four marriages and one baptism. Through the blessing of God on the labors of Miss Wright at the station, one was baptized in April and another in June. We have since baptized two others, making eight in all since January.

In the latter part of May it was my privilege to visit a part of my field which I had not before seen, called Gunapuram. Its principal villages are Battali, Kapaguda, and Gudari. The last named is about eighty miles from Chicacole. I was accompanied by six native brethren, one of whom, a noble young fellow, belonged there, but had not seen his people since breaking caste and joining us, several months before. He testified for his new Master courageously. Hundreds came to hear. The word spoken will not be lost. Will try to visit that part of the country again before going on furlough. A number are asking earnestly for a preacher to dwell among them and teach them.

Then came a short tour to four of our sub-stations and to Chicacole, accompanied by Mr. Laflamme of our Upper Province Board. At Akulatampara we had a most encouraging quarterly meeting with our helpers and Christians. The Spirit's power was manifested, and love and harmony prevailed in all our deliberations. One of its most interesting assignments was wholly occupied in hearing of the prosperity of the Lord's work in China, Japan, Africa and other countries, and in praying for a yet larger blessing upon the work in those countries. At Tekkali an inquirer was taken forcibly from our place of meeting by his heathen father. At Calingsapatam Bro. Laflamme preached with power to an interested audience in English.

On the 26th and 27th of June the semi-annual meeting of our conference was held at Palconda, one of the out-stations of the Chicacole field. It was resolved to recommend the Board to locate a mission family at Palconda after the occupation of Kimeidy. Special inquiries about land and buildings are now being made. The advisability of all our new missionaries passing certain examinations in the vernacular was discussed, and a committee appointed to report upon the matter at our next meeting, which will take place at the time of the marriage of Miss Pith.

I spent the greater part of July and August in Chicacole. Excessive labor in the hot weather had rendered rest and medical treatment a necessity. Not, however, being wholly laid aside, I was able to attend to some important changes in our buildings. Foreign Mis-

sion and other meetings were held for the edification of the Christians.

Our brother and sister Higgins came to dwell in Chicacole the latter part of July. Christian converse and fellowship with them has been an inspiration. Bro. H. has the back of the language pretty well broken. He preaches occasionally in Telugu, leads prayer-meetings, teaches Bible classes and, in every way, is doing finely. The coming of our brother and sister has lifted a great burden from our hearts, for the prospect for some months had been that my successor would be a new man with but little knowledge of the language, the Christians, or the heathen.

Mr. Higgins and I, accompanied by one preacher, started on this tour August 26th, so that we have now been out two weeks. I must tell you in my next of the object of this tour.

Yesterday was a busy day. In the morning Sunday-school lesson, The Good Samaritan; afterward I had unusual enjoyment in preaching from the words, "Seeing no man save Jesus only." Then came the private examination of two candidates for baptism from a village six miles distant. In the afternoon a prayer-meeting was conducted by P. David. He speaks, prays and labors earnestly and honestly, and has a growing conviction that God has called him into the ministry. After this meeting we gathered in the Rajah's High School building. A good number of educated natives, also Mr. and Mrs. Wells were present. Bro. Higgins preached from the words, "Dost thou believe on the Son of God?" For perhaps an hour after the sermon questions were asked by those present, and answers given by the missionaries. The Master was present, and the whole meeting left a favorable impression in regard to Christianity. We hope for the conversion of many. Never have we felt more the need of native evangelists. We could give work at once to hundreds, but would rejoice in the additions of ever so few. There are twelve large villages in which we are exceedingly desirous of planting men, but we have not got them. Will not many of your readers pray most earnestly to the Lord of the harvest to send more laborers into his vineyard? I. C. ARCHIBALD, Kimeidy, India, Sept. 7.

## Grande Ligne Mission.

The first indication of the magnitude of the work of the Grande Ligne Mission, seen on arriving at Montreal, was a special train engaged for its service. Not an infant institution, thirty-five miles from this commercial centre, could put under tribute a Grand Trunk special. This accommodated, about one hundred and thirty Christian men and women went to Grande Ligne to join in the service of dedicating the "Feller Institute" building to the work of French evangelization.

Imagination, so invariably false to facts either in one extreme or the other, had made for me a long, straight road through a poor upland country, settled by people as poor as the fancied soil, and this was "Grande Ligne." But how gratifying the surprise to find that this conception of that part of Quebec was false through and through. For forty miles and more south of the St. Lawrence there is a level country, a deep rich alluvial soil. The Grande Ligne of Madame Feller fame is a part of this reach of country, which for fertility may confidently challenge any part of Canada. When the missionaries arrived there in 1835, stable manure was a nuisance, and was in some cases dumped in the river, in other cases to be rid of it the people moved their barns to new places. By the way, apple-trees grow in this part of the country. That will make the farmers of the apple valley in Nova Scotia feel kindly toward it.

The buildings of the mission are located on an elevation which overlooks the surrounding low lands. On every hand, within the range of vision, are these fertile lands. Away to the south and east the Green Mountains (they seem blue) of Vermont and the Adirondacks of New York are piled up along the horizon. About three miles in the direction of the Green Mountains the wide, smooth Richelieu is seen flowing on to join the St. Lawrence.

More than fifty years ago the footsteps of the Swiss missionaries, Madame Feller and Louis Roussay, were directed to this place. The settlement was then new, and the people were living in primitive poverty, under medieval Romanism. The log home still exists, garret and all. Let any Baptist reared in the very Eden of religious luxury—in New Brunswick, Prince Edward Island or Nova Scotia—step into this rude structure. Don't hesitate, Mrs. Brownrigg knows what you have come for. She will give you a hearty welcome, for she loved Madame Feller

and Mr. Roussay. She will take you up the rude stairway. You are glad she can talk English. Her eyes swim in tears, and her face beams with joy. She still lives and communes with the sainted missionaries. Love, reverence and adoration are in her gestures, looks and words. This was Madame Feller's bedroom! There are but a few inches between your head and the ceiling. Add to this ten feet by twelve and a half, and you have Madame Feller's bedroom. Sixteen feet gives you her parlor and school-room, both in one. Through a low door, under the eaves, is a room the whole length of the building; this was the kitchen. But, bear in mind, this attic was but one room when Madame Feller first entered it. Between the logs and through the rough roof the winds and snows of the heavens had a liberal admission. The present partitions and the rough plaster, and the little window in the bedroom looking toward the mountains, and opening two-fold on hinges inside, are the results of Madame Feller's architectural skill. On entering these premises, she had the sympathy of the good wife who governed the French home in the woods. Under this roof, in this attic, the Grande Ligne mission was planted. In the kitchen below, Mr. Roussay often did his work. At night he rested in his hammock, swung from corner to corner. These missionaries came from the glorious mountains, the luxuries and refinements of their Christian homes, and took up their abode in this loghouse, none too large for the family living in it. Standing in this rude dwelling to-day, it taxes the imagination but little to go back over the half century and more of years, and see the founders of the Grande Ligne Mission beginning her work in the exercise of true Pauline faith and self-sacrifice. The revelation on the spot is fraught with power; it is inspiration. It melts and thrills the soul. The facts that are behind, and the certainties that are in the future capture self-control. Never mind, Mrs. Brownrigg's eyes are swimming in tears, and she understands you. She has delicate skill too. My little girl occupies this bedroom now, and she says she has the best bedroom in Canada.

Who will dispute that? Right there Madame Feller bowed in prayer among her little French boys. What more? The lessons. How she kissed them! How she loved them. How they returned all this. The boys and the girls! Fifty years and their work and influence! The school closes; they go home. Their teacher, worn and wearied, retires to her bedroom, opens her small window, made of seven-by-nine glass, and looks away over the country to meditate and rest. Before her is the beautiful Richelieu, flowing on to the St. Lawrence. Away in the dim distance the Green Mountains of Vermont, and the Adirondacks of New York bound her vision, and carry her in thought to the grand Alpine scenery of her native land. Now she seems to be a child again, and to hear the terrors of mountain storms.

"Far along,  
From peak to peak, the rattling crags among  
Leaps the live thunder! Not from one  
lone cloud,  
But every mountain now hath found a tongue,  
And Jura answers, through her misty shroud,  
Back to the joyous Alps, who call to her  
aloud.  
"Clear, placid Leman, thy contrasted lake  
With the wild world I dwell in, is a thing  
Which warns me with its stillness to forsake  
Earth's troubled waters for a purer spring."  
What sacred memories of the home and country, dear to her noble heart, must have been awakened in the hours of loneliness of her life in the loggarret. How often she lived over again those years in which the Christian manhood of her husband averted cruel persecutions from the heads of the humble disciples of Christ in days gone by in dear old Switzerland. Little Elize, too, that tender ethereal spirit, although in the happy home above, is ever present to cheer the mother in her labors and make bright her life within the rude walls of the log hut. Here is one of the bright spots in the life of Madame Feller before she became a missionary in the back woods of Canada.

A little while before the death of little Elize, her father and mother were admiring from the terrace of their house the magnificent prospect before them, the lake, the Alps, the beauty of the sky, in which was reflected in the transparent waters, the smiling cottages and the lovely landscape; the sunset added greatly to the beauty of the scene, and as they admired, their hearts were uplifted to God, whose hand had formed the whole. Their lovely child was with them

—all eye and all ear—her countenance shined with joy. It was as if the idea of God, of whom she had heard her parents speak, had become all at once the life and light of her soul. She threw her arms around her mother's neck, and fixed her eyes on the firmament above, exclaiming, "Oh, dear mamma, show me God, dear mamma, show me God."

A few days later the weeping mother stood over her dying child three years old. With these words she chided her mother's tears: "Why do you weep dear mamma, I am going to Jesus. He is taking me in His arms." Mrs. Brownrigg will gladly leave her room in the kitchen to show a stranger the consecrated attic, where lived and labored a Christian woman, whose name should be written high up where the names of such women as the wives of Judson are found. Mrs. Brownrigg begins to bang away at her loom, and you go out to look around and meditate and thank God.

There is the stone structure giving accommodation to one hundred and fifty French boys and girls. The flag is drifting on the breeze from the staff above the tower. A little beyond is the beautiful chapel, which cost \$5,000. The people raised half the amount. The Rev. Mr. Therrien gave a donation to the Mission for the privilege of laying his deceased father to rest under its tower. Just back of the institute is the cemetery. There sleep Madame Feller, Louis Roussay, and others. A little farther afield, on a gentle elevation, is that open spring, twenty feet by ten, the baptistry in olden times. Around this spot Madame Feller, Mr. Roussay, Mr. Normandeau, Dr. Colt and others, often gathered to witness the good profession made by the converts. Here the Romanist saw strange things, and had their hearts moved by strange influences. Now there is a baptistry in the church. No one who makes pilgrimage to Grande Ligne can afford to pass by the log cabin, the cemetery, and the open air baptistry.

I must leave an account of the dedication services for another article.

## Odds and Ends.

England is now far behind. Gibraltar has not yet come in range of our opera glasses. We passed Cape Roca this morning within two miles of the breakers and the broken headlands. The town of Cintra was plainly seen. Just over the rugged hills lay Lisbon, of recent as of ancient fame. This is an exceptionally fine voyage thus far, the ship's officers report. Our steamer is making 25 miles a day. The whole ship's company, including a dozen children, are happy and hearty. We have a few military officers on board; three missionary families returning to their work, and one family beside our own going out for the first time to try the experiences of missionary life.

An item of missionary intelligence. The agents in England (Hayes & Parquer & Co.) of all the Mission Boards in America and Canada informed us that there had not been for 21 years such a rush of missionaries going to the different fields as there is this fall. All steamers sailing from London to the East have had their full complement of passengers engaged weeks and in some cases months ahead. Thirty-four berths had been engaged by the A. B. M. U. Board in steamers sailing from Liverpool in October.

It sounds better at this distance even than it did at home to state that our small body of Maritime Baptists have sent out two new families within a year, and that two more families are under appointment. It is no doubt, most pleasing to God than to men to thus note the quickening of the Christian impulse within His people. One man and his wife of our company have served in various parts of India for 25 years, in connection with the Church Missionary Society. They are evidently thorough Christians, and the information to be obtained from them concerning Indian life is varied and voluminous. This strange country has seemed nearer since our brief acquaintance began; our eyes have been opened—widely—to hitherto unknown, undreamed of facts, and many troublesome fears have been removed. We are to call at Malta, and are looking forward with no little pleasure to a short visit at that historic isle, where the power of God was so wonderfully displayed, and human supposition; always so proud of its conclusions, was so wonderfully at fault. The sun has hidden himself behind the western mists. Three Bénédictine Mohammedans are on the anchor deck engaged in a performance—one not unpractised by very many far more enlightened humans—saying their prayers. We go to supper. Good night. Oct. 18. M. B. SHAW.

## W. B. M. U.

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

A few extracts from the Journal and letters of the missionaries, Ward and Marshman, during their voyage to India in 1799. They sailed on May 21.

May 24.—Went on board the ship with our luggage. I blessed God for this new era in my life.

June 1.—Had a comfortable prayer meeting to night. We thought of England, and the multitude of hands lifted up at this hour. Let Thy kingdom come.

June 11.—Held our conference this evening. A vessel is still pursuing us, which the captain believes to be a Frenchman. I feel some alarm, considerable alarm. Oh Lord, be Thou our defender. The vessel seems to gain upon us. There is no doubt of the vessel being a French privateer. When we changed our tack, she changed hers. We have, since dark, changed into our old course; so that possibly we shall lose her. The brethren have engaged in prayer; we have read Luther's psalm (46) and our min is as pretty well agitated. Our guns are all loaded, and the captain seems very low. We are *There, oh Lord, and Thine a-our Father.*

June 12.—Blessed be God, and blessed be His glorious name for ever! We are still in tranquility on board our vessel, and the enemy has disappeared. To-night we held our experience meeting, which was truly sweet to us.

June 14.—We know not where to begin in counting the multitude of God's tender mercies. Our captain, our room for worship, our supplies of food, the harmony among us, the health we enjoy, the seasons of refreshment in social meetings, the comfortable situation of the children, our preaching to the sailors, our deliverance in time of great peril, etc., etc., etc.

June 15.—Fine morning. The captain engaged in prayer. Brethren Marshman and Brunsdon preached. I have read Crantz' history of Greenland, I trust with much profit. I feel toward the first Greenland missionaries a kind of enthusiastic reverence. Their testimony in favor of the blood of Immanuel will, I trust, be mine; to that would I cleave. That, I trust, will be the centre to which I shall be drawn, and from thence declare every important truth.

June 17.—Rose at six. I propose to divide my time thus: Read my Bible and get my Greek exercise before breakfast. After breakfast attend to a Latin exercise, examine Biblical criticism, etc. From twelve to two (dinner time) read missionary accounts, etc. After dinner attend to history, and before tea get another Greek exercise.

June 19.—We have been to teach the sailors reading, writing and accounts. Bro. Marshman was down during this morning, and I this afternoon, teaching them to read. The presence of our London brethren and sisters excited us to give them some spelling books, testaments, etc. Many things give us access to Bible truth. How we will try to introduce our services.

June 21.—We had a week's prayer meeting this evening. It is good to be here. I can never rest yet to a throne of grace now, but I carry thither the congregation of Frenchmen, English, Dutch, negroes, South sea Islanders, Indians and Hottentots. Thank you, Marston! Ye have done us good. I shall use it for you, for our service.

Some depend on the charitable subscription of her Majesty's bounty to thought. But signs multiply that she will not be able to enforce such a demand in this country, when her demands are not in accord with reason and justice. Hardly yet has the public interest ceased in the case of Mr. Burtall of New York, who was compelled to abandon his parish for thinking for himself. When now the Roman Catholic Bishop of Osnabruck of this appears in print, making the severest criticisms on the government of his Church. He says, "I have not a particle of confidence in Rome's consistency, either in law or in interpretation." And much more of the same sort. His letter, indeed, was never intended for the public eye, and was published by another Catholic to injure him. He has issued a card declaring, "I withdraw every word in said letter of apparent disrespect to Rome, and every word that could be construed as a doubt of Rome." But every one knows that the private letter, and not the public retractation, expresses his real conviction, as it doubtless does that of many other high officials of the Church. In that fact lies the greatest encouragement against the efforts of Rome to repress the honest judgment of Catholics and break up our public school system.—Congregationalist.











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S. McC. Black, Editor. J. H. Saunders, Business Manager.

Messenger and Visitor

WEDNESDAY, NOVEMBER 12, 1890.

OUR YOUNG MINISTERS—CAN WE RETAIN THEM.

A correspondent of the Examiner a few weeks since advised the Baptists of Canada to make a note of the fact that New England does not easily surrender our first class men when once she has secured their services in the ministry.

The reason for the loss we have sustained is generally believed to lie chiefly in the fact that our young men go away from us for their theological training, and when their course of study is complete, find fields of labor opened up to them abroad more attractive than those which their native provinces afford.

It seems proper to add, in this connection, that courses of lectures are now being given in theology by Prof. Keirstead, and in homiletics by Mr. Young; and although these lectures are outside the prescribed course, they are being attended by quite a large number of the regular students, who will, no doubt, derive therefrom much advantage.

There is hope, too, of our having, in the not distant future, perhaps, a full-fledged theological department at Acadia, by which the necessity of even our graduates going abroad for their theological training may be removed.

It is likely, however, to be a good many years before we shall be able to compete on anything like equal terms with the old established seminaries.

When we have our theological school equipped, we may indeed hope to induce some to complete their education at home who otherwise would go abroad for their theology, but it is to be expected that even then a good many of those who are graduated at Acadia, will be too strongly attracted by what they will consider the superior advantages offered at Newton, Rochester, Toronto or Chicago.

A good many will still go away to complete their studies, and it is not to be considered as an unmitigated evil, either for us or them that they should do so. Even if they should elect not to return to labor with the churches of their native land, we must remember that their ministry is not lost to the world and to the cause of Christ.

be surpassed, and, in their intimate and inbred knowledge of the condition of the country and the character of the people, our own men possess a great advantage over strangers.

The churches which have shown their confidence in the home product by calling to the pastorate the men born in this country and educated at our own institutions, have rarely been disappointed. It is, therefore, we believe, a matter of advantage to our churches as well as a matter of duty toward our young men, to keep them with us if possible.

Very much will depend in this matter upon what the churches themselves do or refrain from doing. It should not be taken for granted that because a young man has gone abroad for his theological course he is therefore lost to his own country. Neither should it be expected that he will return and knock beseechingly at the door of some indifferent church for the privilege of becoming its minister.

We believe, however, that the desire in most cases is to return, and if our churches were assiduous in seeking out these young men and calling them to service here, they would find them not unwilling to respond. Our young men love their own country and their own people, and why should they not? Can a better country or a more attractive people be found elsewhere? But if our churches are indifferent, if they are afraid to place confidence in their own young men, and think it may be better to commit their interests to a stranger who comes to them perhaps with high recommendations, they cannot blame our own young men if they enter such doors of usefulness as may be opened to them abroad.

It is likely to make a very great difference in reference to a man's coming back, whether he is invited to return immediately at the close of his seminary course, or whether the invitation is delayed until he has had several years experience in the ministry abroad, and the church that tried him in his untired youth has made proof of his ability and discovered his high value. If, therefore, the churches in these provinces really desire to secure their own young men for their ministers, let them say so, and be determined to have them; let them follow these young men as they go abroad with their prayers and their sympathies, let them call the young men back when their education is completed, and provide for them a living, and we believe there will be but little occasion to raise the disheartening cry that our young men are deserting us for more attractive fields.

PROHIBITIONISTS AND PROHIBITION.

We publish in this issue a letter from Mr. E. B. Elderkin, of Amherst, containing quite a formidable array of interlocking points. We do not, however, feel concerned to answer the numerous questions which are therein propounded. Mr. Elderkin seems to think that the report of the St. John Convention, which appeared in our issue of October 8, does some injustice to the Maritime Prohibition party. He takes exception to the remark, that the gentlemen of that convention were not disposed to trust any "trustworthy prohibitionist" who might at the same time be a supporter of either the conservative or the liberal party, and thinks it indicates that, in our view, the convention was at fault.

What we should think a fair inference from the remark, in view of the resolution therewith printed, would be that there was a rather curious difference of opinion between the gentlemen of the Montreal conference and those of the St. John convention, in reference to the character of certain politicians, who either were or might come to be in connection with one or other of the present political parties.

The Montreal conference evidently did not feel itself forced to the conclusion that "history" demonstrated the utterly untrustworthy character of the pledges given in the interests of temperance reform by all supporters of these parties. In its third resolution, it affirms by implication its belief in the possibility of their being found, connected with the political parties of the day, men who were sincerely prohibitionist in sentiment, and who might be depended on to use their influence in parliament to obtain prohibitory legislation.

The men of the Montreal conference evidently believed that it was in the interests of the cause that there should be on either side the House at Ottawa, men of honorable reputation and pledged prohibitionists rather than that the parliament should be composed of men wholly unpledged to temperance reform.

Mr. Elderkin and the gentlemen of the St. John convention, on the other hand, declare the doctrine of the Montreal conference to be unsound. They aver that experience shows it is quite in vain to put any trust in the pledges of avowed

prohibitionists who are in any way pledged to support either the liberal or the conservative party. They insist that a pledge to support one of these parties as to its general policy makes a candidate responsible for the perpetuation of the liquor curse, although he may have given the strongest pledges to employ his best endeavors in parliament for the enactment of a prohibitory law. They hold that it is in the interests of the prohibition movement and the duty of every loyal prohibitionist to oppose any candidate for parliament who does not forswear allegiance to both present political parties, no matter how loyal and tried may be the service he has rendered to the temperance cause and how able and well qualified he may be to discharge the duties of a member of parliament. And they evidently think that, for the present at least, it is better that there should not be in parliament a single member pledged to temperance reform rather than any trust should be reposed in politicians connected with either of the present political parties.

We believe this is a fair statement of the two positions taken at Montreal and at St. John, respectively. No doubt the men of Montreal, if required to do so, could marshal a goodly array of interrogation points against the St. John position. The men of the Maritime convention, in view of the publication of Mr. Elderkin's letter and our report of the meeting, cannot complain that their views have not been placed fairly before the readers of the MESSINGER AND VISITOR, and we are quite willing that the matter should thus be submitted to their intelligent judgment.

The Island Guardian gives a report of a passage in Bishop Courtney's sermon, delivered in Charlottetown, P. E. I., on the occasion of installing a rector. It appears that the preceding rector had preached and practised high church doctrines to such an extent that the people had compelled him to resign. The bishop made a dean of him, and, as reported, rebuked the people in these words: "It is not the people's place to watch if their rector teaches orthodox doctrine or to criticize his preaching, as if they were the shepherds and not the sheep; they should be willing to learn from their minister, they should receive him as Jesus Christ himself. When they meet him on the street or invite him to their homes, they should feel that Christ was meeting or supping with them. Then," exclaimed the bishop, with vehement emphasis, "would you dare to criticize Jesus Christ?"

When Bishop Courtney came to Nova Scotia, from Boston, to enter upon the duties of his new appointment in the diocese, left vacant by the death of the late Bishop Binney, it was said that he had mingled freely with other bodies of Christians in religious work, and that he was a liberal-minded, orthodox man. He is evidently a gentleman of affable manners, with a strong liking for public recognition. In addition to cultured tastes, a ready agreeable utterance, he has a flow of humour which makes him an entertaining platform speaker. But he can instruct as well as please an audience. The public will therefore see with no little regret, and great surprise, the words reported above. Interested readers naturally ask themselves, How could Bishop Courtney so far forget Bible truth as to use the words in the report of his sermon? Is there even the element of truth in them? To His apostles Christ said, "Whoever receiveth Jesus Christ, filled with the spirit of his Master, declares the truths of the Bible to the people, as he is taught them by the Holy Ghost, is rejected or received, it is, no doubt, reckoned as done to Christ Himself." Those who gave the cup of cold water to a disciple, or visited a disciple in prison or in sickness did it to Christ. This is one thing; but it is quite another thing to make such assertions as Bishop Courtney is reported to have made. In the bishop's language is found the papal dogma in its worst form, Romanism has but one pope. Bishop Courtney has as many popes as there are rectors. The language is simply shocking; yet it comes with authority. It is from the highest authority in the Episcopal church.

If a rector is to be received as Jesus Christ, how, one naturally inquires, must a bishop be received? How must the archbishop be regarded on the streets in the home? The root of such startling utterances should be sought out and plucked up. It is in priestcraft. This nonsense of apostolic succession is at the bottom of these absurd deliriums. The ordinances of the gospel, baptism and the Lord's Supper, in the hands of priests claiming authority from the Head of the church to administer them and power to give them effect in the matter of saving sinners, is the wicked root of this foolish, unscriptural dogma, which Bishop Courtney is said to have preached.

The light, even in the Episcopal church, is too intense to admit of such teachings. No sooner are they delivered than they are impaled by the spears of public criticism. Under the withering rebukes thus administered, they have small chance for surviving. "To the word and to the testimony."

Amherst, N. S., Nov. 11.

OUR FRIENDS will please remember that the office of the MESSINGER AND VISITOR is now on Germain street; entrance No. 85.

Trustworthy Prohibitionists.

In your issue of the 8th of October, you give the platform of the Maritime Prohibition party, also the clauses of the Montreal conference resolutions that were adopted. Why did you not also give the resolutions that explained the convention's view of clause three of said conference? In its stead, you give your own view of what the gentlemen composing the convention thought of that clause. Had you given the resolutions, your readers would readily have understood why the convention could not endorse "clause three."

You state that the convention was not at all disposed to trust any "trustworthy prohibitionist" who might be at the same time a supporter of either the conservative or liberal party. It is, sir, a fact that they could not trust politicians of either of the old parties, but your remarks would indicate that in this the convention was at fault. Will you, sir, please inform your readers who these "trustworthy prohibitionists" are? Is the Finance Minister of Canada one of them? History says that George E. Foster was an ardent prohibitionist, and by voice and pen advocated immediate legislation; further, that the Honorable George E. Foster, on the floor of parliament eloquently argued that it was the duty of the government to immediately bring down a bill that would prohibit the manufacture, importation and sale of all intoxicating liquors except for medicinal and mechanical purposes; further, that the Hon. George E. Foster, Finance Minister of Canada, has since declared that the country is not ready for such legislation, and that it is not a question of practical politics; that the said Finance Minister in the Dominion Alliance asserted that no government would adopt a suicidal policy as to declare for prohibition, thereby cutting their own throats.

Perhaps, sir, your ideal is Mr. Fisher, who honored the convention with his presence, a vice-president of the Dominion Alliance, and president of the Quebec Alliance. History says that the Alliance declared that in certain favorable constituencies independent candidates should be nominated and supported by all the temperance electors. The County of Brome, in Quebec, was chosen by the Alliance as one in which to test the voting qualities of the temperance electors. History says that Mr. Fisher, by voice and vote, opposed the nominee of the Alliance.

Again, Mr. Editor, will you please tell your readers where your old party prohibitionists were during the last session of parliament? Were their hearts too full for utterance? If Mr. Fisher, a temperance liberal, and Finance Minister Foster, a temperance conservative, are not "trustworthy prohibitionists" in the old parties, will you please describe such a one so that your readers will know him when he appears.

But, sir, do you not think that a party, which one year ago declared that there was no ground of hope from either the present government or opposition, and with the experience of the last session of the legislature, would be taking a backward step and sacrificing principles, to declare for the third clause of the Montreal conference?

Again, sir, were they not justified in coming to such a conclusion? Has not the leader of each party respectively declared against prohibition? Is not the question of prohibition ignored in the respective platforms of both parties? Is it not the policy of both parties to raise a revenue from the liquor traffic? Is it not a fact that about one-seventh of the revenue of the Dominion is raised from the tax on spirituous liquors? Is not the government the largest dealer in the traffic? Is not each individual member responsible for the acts of the firm?

Is not to vote for the candidate of a party an endorsement of the policy of the party? Was not Mr. Gladstone right in his letter written in the interest of the Liberal candidate at Eocles, when he declares "that every one voting for the Conservative candidate will be responsible for the employment of bullets and batons against legal and peaceful meetings in Ireland"? So we claim that every one casting a vote for either of the old parties in Canada, let the candidate be who he may, is responsible for the consequence of the liquor traffic.

Editors are supposed to know all things, and especially editors of religious papers, to know how to treat questions touching the morality of the nation. Party prohibitionists are only such from the necessity of the case, not from choice.

If, sir, you can indicate a course that will enable us to accomplish that which we all so much desire, i. e., the prohibition of the liquor traffic, without voting for it, you will have conferred an inestimable boon on those who feel that the necessities of the case demand sacrifice.

Thanking you for your valuable space, and trusting that you will be enabled to throw such light on this matter as will enable us to see the end.

E. B. ELDERKIN. Amherst, N. S., Nov. 11.

S. S. Convention.

The Yarmouth Co. Baptist S. S. Convention held its 28th semi-annual session with the Sabbath school at Chebogue, Oct. 21st. The meetings were opened with a half hour devotional exercise, which was participated in by a number of the delegates. It was an impressive and profitable season, a fitting introduction to the work of the day.

The morning session was devoted to routine work, such as election of officers, appointment of committees, and reading of letters from schools. Seventeen schools reported. Bro. Wm. Corning was chosen president. The letters were very stimulating in their general tone and spirit, giving evidence of whole-hearted service on the part of workers generally.

The delegates seemed ready and anxious to secure suggestions which could be turned to practical account. As an illustration of the spirit shown in the work, we might state that at the last session the schools in the county were urged to make a regular collection upon the first Sabbath in every month for convention fund. A very large majority of schools reported its adoption, with the result of increasing the contributions over fifty per cent. From the tone of the letters we are led to expect that a vigorous effort will be put forth the coming six months in all departments of Sabbath-school work.

The afternoon session was devoted to the discussion of topics assigned by the executive committee. The first was "Sabbath-school literature," opened by Rev. W. H. Robinson. His address was clear, practical, and very forceful. He hesitated not in challenging the utility and propriety of allowing light and trashy literature a place in our libraries. He contended that the books we read mould and make the man to a very considerable extent. He thought there was sufficient variety and interest in Biblical characters to furnish a school with a library if writers would apply themselves to the preparation of these along lines of Sabbath-school literature. He was strongly in favor of giving our libraries a biographical cast. Space forbids the full report of all the good things he said.

Rev. J. H. Foshay followed with a general endorsement of the last speaker's remarks, urging in addition to his suggestion that a liberal proportion of historical works should find a place upon the shelves.

Others followed. A deep interest was manifested in the discussion by the convention, but time was called and the second subject was taken up—"Order of service and division of time," opened by Rev. Truman Bishop, followed by Rev. J. B. Woodland and several of the delegates.

Third subject, "The duty of superintendents and pastors during season of school." Rev. J. B. Woodland was the first speaker. His remarks elicited a very warm discussion, participated in by many present.

The next feature was the opening of the question box. There were a number of practical and pointed questions, which were placed in the hands of Revs. A. Cohoon, H. J. Foshay, J. R. White and J. B. Woodland. A very brief discussion was allowed to each question.

The evening session was occupied in part with the completion of work of answering questions, followed by a discussion as to "How the Sabbath-school can best serve the interest of the church," brought before the meeting by Rev. H. J. Foshay, followed by Revs. A. Cohoon, F. H. Beals, each in turn giving the convention the advantage of their wisdom on the subject, which completed the programme.

The exercises were interspersed with music by the choir, which was very finely rendered.

After the usual vote of thanks, etc., the convention adjourned to meet with the Sabbath school at Central Chebogue, in April next. All left feeling that we had had a very pleasant and profitable session. E. M. PATTER, Sec.

NOTICE in the MESSINGER AND VISITOR of the 8th of October a short, but touching and beautiful obituary of our late beloved sister Hughes, the estimable and amiable wife of our dear brother, Rev. B. N. Hughes, pastor of the Baptist church at Havelock, N. B.

On the 8th inst., a meeting of condolence and sympathy was held at Havelock parsonage. A goodly number of the friends of the afflicted pastor assembled for devotion, and also to express in a tangible way their regard for their brother in his sore bereavement. Our departed sister had the happy faculty of endearing herself by works of faith and labors of love to the people among whom her lot was cast.

At the meeting referred to above, Rev. Mr. Bell, Methodist minister, and Rev. S. W. Schurman, pastor at Pettoodick, and the writer, took part in the prayers and addresses, interspersed with beautiful singing and piano accompaniment. May the God of love and grace grant to the afflicted family sustaining presence and power. GEORGE SRELY. "The Birches," Pettoodick, N. B.

From the Golden State.

The heat of summer has subsided into a beautiful fall. The trays of grapes have yielded raisins in a beautiful sun. The crop is large and well gathered. The vineyards have done their best this year, and the time for drying in the sun has been the finest. The yield of raisins will be about three tons to the acre. The prices are exceptionally good, and everything seems to point to exceptionally large profits. These raisins find a market in the Eastern States. They are shipped from California to Chicago, New York, Philadelphia, and New Orleans. But the wheat crop of this State must find a market in England. So the price here depends upon the price in Liverpool. The wheat was only average in quality and quantity. Yet to see the miles of sacks piled along the line of railroad waiting shipment, one would think that there was no fallers.

The year has been fairly prosperous taken all together. The fine October weather has given the wine interest of the State ample time to gather and press the wine grapes, of which there is an abundance. While attending the Baptist Association at Napa this month, I saw more wine in casks and making than I ever saw before. There were several hundred casks fully 20 feet high and 10 in diameter. These were being filled with the juice of the grape. Any day you could see 18 or 20 four-horse teams waiting their turn to unload at the winery. Thousands of tons of grapes will be turned into wine this year, and then either shipped East or turned into brandy and sent abroad for the destruction of body and soul.

The town of Napa, in Napa County, has a population of three or four thousand, and is a thriving place. The streets are very irregular, but kept in good condition. It is the seat of one of the Methodist academies, which has from one to two hundred students. The campus is small and the buildings only fair in size or appearance. The Pacific Baptist Association, made up of the Baptists of five counties, met here this year. The Napa church house of worship is one of the best planned and cosiest of churches I have seen. The meetings began with a Sunday-school convention on Monday evening, followed on Tuesday evening with a ministers' and deacons' conference.

The work of the Sunday-school convention was inspiring, and left a desire for more of the same kind. The papers read before the conference were carefully prepared, and showed great care on the part of the writers.

The Association proper began Wednesday evening and closed Thursday evening. The committees, appointed a year before, were all ready with well digested reports, and to the work of the Association went right along. There was little or no friction, although the ministers were from different parts of the United States and Canada.

The religious tone of all the meetings and speeches impressed one deeply. There were conversions before the meetings closed, and the effect of the work will be long felt in Napa Baptist church.

The letters of the churches showed an increase all along the line, and noticeably in the increase in baptisms. Three new churches were received into the Association. This shows some new territory occupied by the Lord's people. Plans were matured for the keeping of a minister in the Association to occupy new fields and start new organizations as needed.

The fields in California are hard to work. The churches are small, and the young do not come into the house of worship after they are 12 or 16 years of age. If they do not frequent the saloons they go off pleasing. There seems to be so little time to serve the Lord. All seem to feel that their business or pleasure cannot be put off for the Lord even.

It is pleasant to meet New Brunswick folk out here. This was my happy fortune at Napa. I was cared for by Mrs. Greenfield, formerly of Sackville. Old times, old toils and old friends were talked about, and the good work of the Lord in our eastern home; for it is home to us yet.

We enjoy the pages of the MESSINGER AND VISITOR each week, and hope your chair, Mr. Editor, may be easy and your work light.

The climate agrees with me nicely. I have good health, a nice church, in a model town. The drawback to church work here is the continual change in the membership of your church. The pastor only gets fairly acquainted when they leave, and some new one takes their place. This goes on year after year, till one thinks that the whole land must be rolling about. But the eye of the Lord is upon His people in every land, lane or location. Woodland, Cal. G. E. GOOP.

ACKNOWLEDGMENT.—Allow me, through the columns of your valuable paper, to acknowledge a generous donation of fifty dollars from our dear friends at Chester Town and the Basin. This substantial token of their thoughtfulness and kind remembrance of us in this our sad hour of affliction, has laid us under additional obligations to them. May God bless the donors, and may they by happy experience find that it is "more blessed to give than to receive." Mr. Skinner's health, we think, is improving, but so slowly that it is scarcely perceptible; yet we are hoping and trusting that time and rest will restore him to his usual health. Berwick, Nov. 4. M. A. SKINNER.

Father Ignatius.

This rev. o. c. by an eye. o. c. living a course of a hall in Boston. listen as his not too hear the message w haps a real zeal bric that a very real cr To hear the noise o tury American str the open window of secular hall, and at giving attention to and manners su Middle Age, is a ly novel.

Father Ignatius is of Saint Benedict. smoothly shaven t brous robes, ar medieval in their beads and heavy d harmony with the head. The bare feet recall the fact that (order began his au pacities where nippi mon than in New I

In stature this b superior to the a lithe, graceful, nerv is iron grey. His Much of the time when he is most ea upon his face.

Upon the handb ted at the door of himself as an "Eva British Church," an lic and Protestant, ed to pray for a blea t that Jesus Christ n brightened." His evangelical and vit his perceptions and living present, app and sins.

Upon the platf esque—and, my ri diculous. He is r now is at the front one side, now at impulse moves him the aisle, and then turning first to one other, speaking r. His hymns are sung ment of a "small himself. As he play his head far-back corner of the ceiling, contemplative attitude, with much intense fusion of gestures of

The newspapers and praise him as a pit orators of the age praise. It is to be listen with moderat repelled by the fool er's garb and man of gospel truth ar race is oratorical and his attitudes strik striking than his th

The majority of his ministry are Ep be less repelled by an unesthetic disaste there is therefore his "mission" in Natures differ so always easy for one move and bless ar God by the foolish save them that beli are many where fool er has not destroye saving word.

Paul's work shoul every Christian be claimed; and there will refresh." Lawrence, Mass.

Religious

NEWS FROM PARADISE.—Two into the fellowship of last Sabbath.

SOUTH BROMFORD.—into the church h 20th of October.

RAWDON, Hants.—were added to the No. 2nd.—live by stored. Brethren, y

BYSIDE, Westmor harvest ripens, and Last Sabbath I bap in Christ. To God! Nov. 6.

GUYSBORO, N. S.—sons at Boylston L were received into Manchester Baptist Nov. 3.

BRIDGEWATER, N. happy by being priv unite with the chu lievers on Nov. 2d interest is evidently d

BAILLIE, N. B.—I of pastoral labor i tive of St. Stephen George churches, w here we are very friends at a distan quaint with our o priated at the num glected settlements present. With the Mission Board, who can forget, we have been spared, w help, to accompli great work of home titute places need so and looking after. A few weeks ago the Episcopal service p and proached for could, and returned burdened heart, pr again as soon as I c I returned aid found



Father Ignatius in Boston.

BY REV. O. C. H. WALLACE.

This energetic and erratic man is delivering a course of "gospel orations" in a hall in Boston. As many gather to listen as his not too clear voice can make hear the message which he brings.

To hear the noise of a nineteenth century American street coming through the open window of a very modern and secular hall, and at the same time to be giving attention to a man whose dress and manners suggest Europe and the Middle Ages, is an experience sufficiently novel.

Father Ignatius is a monk of the Order of Saint Benedict. His tanned head, smoothly shaven face, and ugly, cumbersome robes, are most papistical and medieval in their suggestiveness.

Upon the handbills which are distributed at the door of the hall he advertises himself as an "Evangelist Monk of the British Church," and "Christians, Catholic and Protestant, are earnestly requested to pray for a blessing on these services, that Jesus Christ may be exalted, and that men's lives may be bettered and brightened."

Upon the platform his figure is picturesque—and may it be said?—slightly ridiculous. He is restless. Now he sits, now is at the front of the platform, now at one side, now at another; and if the impulse moves him, he rushes down into the aisle, and then walks back and forth, turning first to one side and then the other, speaking rapidly all the while.

The newspapers are very kind to him, and praise him as one of the great pulpit orators of the age. This is generous praise. It is too generous. One may listen with moderate interest, if he is not repelled by the foolishness of the preacher's garb and manner, for earnest words of gospel truth are spoken; but very rarely is oratorical greatness reached, and his attitudes are commonly more striking than his thoughts.

The majority of those who wait upon his ministry are Episcopalians, who will be less repelled by his mannerisms than an unapostolic dissenter would be; and there is therefore ground of hope that his "mission" in Boston may do good. Natures differ so greatly that it is not always easy for one to say what will most please and bless another, for a pleasure in the foolishness of preaching to save them that believe; and instances are many where foolishness in the preacher has not destroyed the power of that saving word.

Paul's word should find a response in every Christian heart. Christ is proclaimed, and therein I rejoice, yes, and will rejoice.

Religious Intelligence.

PARADISE.—Two more were baptized into the fellowship of the Wilnot church last Sabbath.

SOUTH RICHMOND.—I received a sister into the church here by letter on the 26th of October. JAS. A. PORTER.

RAWDON, Hants Co., N. S.—Six more were added to the church yesterday, Nov. 2nd—five by baptism and one restored. Brethren, pray for us.

BAYSIDE, Westmorland Co., N. B.—The harvest ripens, and the church rejoices. Last Sabbath I baptized seven believers in Christ. To God be praise.

GUYSBORO, N. S.—Baptized three persons at Boyleston last Lord's Day, who were received into the fellowship of the Manchester Baptist church.

BRIDGEWATER, N. S.—We were made happy by being privileged to baptize and unite with the church three more believers on Nov. 2nd. Our spiritual interest is evidently deepening.

BAILEY, N. B.—I am on my third year of pastoral labor in Charlotte Co. Exclusive of St. Stephen, Oak Bay, and St. George churches, which are self-sustaining, we are very poor. Brethren and friends at a distance and those unacquainted with our county, would be surprised at the number of poor and neglected settlements which we have at present. With the aid of the Home Mission Board, whose kindness we never can forget, we have pulled through, and have been spared, with God's guidance and help, to accomplish some little of the great work of home missions. These destitute places need some little preaching and looking after. I visited a settlement a few weeks ago where nothing but four Episcopal services per year were known, and proscribed four times; visited all I could, and returned home with a soul burdened heart, promising to return again as soon as I could. In one week I returned and found that after preach-

ing, praying, inquiring, etc., that two starving souls had found heavenly mansions, and were feasting and rejoicing. They were received for baptism, and without a doubt many more are almost persuaded and ready. This is one example of the very many we know of in our county. Mrs. W. joins with me in thanking the members and friends for their tokens of friendship in the presentation of useful articles to the amount of twenty dollars and upwards. May God abundantly bless the donors. F. C. WRIGHT, Nov. 5.

ST. JOHN BAPTIST MINISTERS CONFERENCE met in Baptist Rooms, 85 Germain street, President Rev. G. A. Hartley in the chair. Members present: Revs. Ingram, Gates, Stewart, Ford, Hickson, Capp, Black and Saunders. Reports of workers pleasant and encouraging. A very large and interesting service was held by the Baptist churches of the city in the Brussels street church in the evening. It is noticed by this conference, that no report of this service was given by the city press. Rev. C. H. Martell was reported as quite sick with rheumatic trouble.

NEW GERMANY.—More than four months have passed since we came to this field, months of pleasant work among a kind and appreciative people. On Sept. 7th, two were baptized at New Canada, a section of this church. On Sept. 29, Rev. S. Langille, of Springfield, came to New Canada and spent a week with us, holding meetings and visiting families, and on Oct. 5 two more were baptized. Oct. 26, one young man was baptized at New Germany. Four of the above mentioned five were young people, members of the Sunday school. Thus there are additions, but we are also losing some members, two of whom have lately been called home by the death angel.

BRUSSARS ST., St. John.—On Thanksgiving morning the united city churches met with us. Rev. G. O. Gates gave a forcible address on the gifts of God to us, of the fruits of the earth and the many temporal and spiritual mercies of the year gone to the record of the past. The reading desk and platform were refreshing to look at. The impromptu committee utilized the donations of their friends in arranging ferns, autumn leaves, grapes, etc., a multiplicity of fruits, vegetables, wheat, etc., all wreathed together in blended harmony. A good collection was taken for the Marsh Bridge Mission. The fruit and vegetables were given to the Public Hospital, Seaman's Home, and Old Ladies' Home.

CLEMENTSVILLE.—A council, called by the Clementsvale (Annapolis Co.) Baptist church, convened at that place, on Wednesday, the 5th inst., for the purpose of considering the advisability of ordaining their pastor elect, Bro. C. R. Minard, to the office of the gospel ministry. The council was organized by the appointment of Deacon Richard Clark, of L'Anse au Loup, moderator; and Abner F. Newcomb, of Bridgetown, clerk. The delegates present were: Clementsvale—Deacons Ezra Potter, Wm. D. Long and Deane Potter; brethren Joseph Potter, Alex. Miller, Samuel Tyne and George Mosher; Bear River—Rev. D. H. Simpson, Deacons H. H. Chute and Richard Clark; Clements-Port—Rev. J. L. Read, brethren Frederick Williams and Abner Morse; Lower Granville—Rev. W. L. Parker and Bro. Charles Armstrong; Smith's Cove (by letter)—Brethren Chas. T. Potter and Charles Pinkney; Bridgetown—Rev. F. M. Young and Bro. Abner F. Newcomb. The candidate being called upon, related, in a very clear and impressive manner, his Christian experience, call to the ministry and views of Bible doctrine, after which the members of the council questioned Bro. Minard at length upon his views of Christian doctrine, church polity, etc., and the answers given were highly satisfactory to the council. It was stated that provision had been made for the brother's support and that the vote calling him to the pastorate of the church at Clementsvale had been unanimous. In private session, motion was made that the council be very pleased with the statements of Bro. Minard, and consider the answers given by him satisfactory in the highest degree. Further motion, that the council proceed with the ordination. The delegates of Clementsvale church, with the pastor elect, were appointed to arrange the programme for the ordination service in the evening. The following order of service was carried out: singing by the choir; Reading of scripture, Pastor Simpson; sermon, Pastor Young, text, 1 Cor. 2: 2, from which was preached an excellent and profitable discourse; prayer, with laying on of hands, Pastor Potter; banquets of fellowship and charge to candidate, Pastor Read; charge to church Pastor Simpson; a stirring appeal to the unconvinced, Pastor Parker; benediction, Rev. C. R. Minard, B. A.

RICHARD CLARK, Moderator. ABNER F. NEWCOMB, Clerk. PERSONAL.

We are sorry to learn that Pastor Martell, of Fairville, is suffering from an attack of inflammatory rheumatism.

Rev. R. B. Kinley wishes his friends informed that his address is changed from Alberton, P. E. I., to Paradise, N. S.

Rev. I. C. Archibald, of Chicaolee, we are informed by a note from Mrs. Archibald, is on his way home to this country.

We are pleased to learn that the Windsor church is about to secure a pastor. His choice has fallen on Rev. P. H. McEwen, who has of late been travelling in the interests of the Grande Ligne Mission. We believe that Bro. McEwen has a good report in Ontario, and we trust that the pastorate upon which he is about to enter may be greatly blessed. Seeing that Ontario has taken so many of our good men, it is but fair that an occasional revival should be made.

Rev. O. C. S. Wallace, it is reported, has resigned the charge of the First Baptist church, Lawrence, Mass., to accept a call to the Bloor Street church, Toronto. We congratulate the Bloor St. people on securing the services of a pastor of tried and proved ability, and we congratulate Bro. Wallace on the large opportunities opened up before him in the queen city of Canada. Some day, when we have time, we will try to reckon up how many of our Maritime men our Ontario brethren have called to important positions in connection with the educational and pastoral work in that province.

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Jan., 1891.



BY AND BY.

There's a little mischief-maker That is stealing half our bliss...

Selected Serial.

ELVIRA;

THE POWER OF THE GOSPEL. A Story of the New Awakening in the Land of the Old.

By Mrs. HUNT MORGAN. Author of 'Isabel,' 'Cecilia and Bayonet,' etc.

CHAPTER VIII. COLONEL SERRA.

The abadesa of Santa Catalina sat in her private parlor in deep conference with Padre Renaldo.

"He was ill, failing fast," she replied, in a choked voice. "My daughter," said the priest, in a tone of grave kindness.

"No, not so," said the abadesa, hesitatingly; "in fact, padre, I can scarcely venture to say, nevertheless, how much of my safety, not to say happiness, depends on his life."

The priest paused a moment, with a compassionate look on the anxious countenance of the abadesa. At length he said, gently: "It is the duty of us all who have vowed ourselves to the service of Christ to crucify the flesh with its affections, to deny ourselves the indulgence of our natural emotions of casual friendship, and to follow none but the one Friend of spiritual kinship, our heavenly Bridegroom, Christ."

"He knows our frame; He remembereth that we are dust." Yet how often, like Saul of Tarsus, we go to seek trouble for ourselves, making our own sorrow, and finding, like him, that 'it is hard to kick against the pricks.'"

"Oh, padre, a thousand thanks!" exclaimed the abadesa, with deep gratitude. "How can I ever deserve your goodness?"

"Nay," answered Renaldo, with his rare smile, as Elvira came forward from the window, "your soul is given to my charge, and a trifling matter like this is a very light thing to undertake, and may free you from a bondage of anxiety that hinders your spiritual progress."

The smile died from his lips, and the solemn, tender light deepened and brightened in his eyes as he added, in a tone that shed his two listeners.

"Strive, strive to enter in at the strait gate. Pray, wrestle, agonize towards heaven! Remember! of your souls, as

being committed to my care, I must give account to God! See you that for your part I may do it with joy and not with grief?"

"He breathed forth a solemn prayer for blessing, and turned to leave the room, when something drew his back, and he returned with that same strange light on his face, and said, slowly:—

"Daughters, sisters in Christ, I am your instructor, yet I myself have need of teaching, lest my unworthiness should prove your destruction as well as my own. I have fasted and prayed during the past week especially for this, that God would reveal His truth more and more clearly to me, so that of you and all those entrusted to my guidance, I may, though unworthy, be enabled to use the words of Jesus: 'Those that thou givest me, I have kept, and none of them is lost?'"

"I have felt to-day, after the week's wrestling prayer, as though the shadow of God were brooding over my spirit with the promise of some strange, full revelation to my soul. Whatever it be, I am ready, ready to die for Christ and souls. Quo dedit mihi ego custodivi, et nemo ex eis perit."

"He murmured the soft Latin words as if his spirit filled his own. 'What that was something worth dying for,' he exclaimed; 'with a life that was to be made even a faraway echo of that sacred boat, purchased by the blood of God's Son, the Son of Mary. 'And who is sufficient for these things?' 'Not I, but Christ dwelling in me.'"

"The next moment he had left them, a mysterious, forbidding figure of God's purposes of grace to a soul thirsting after Him. Holy whisperings of the covenant spirit to the heart pleading for His teachings. Sweet dawn of heavenly illumination, struggling through the darkness of sin and superstition.

It was on the 9th of February, 1857, that Padre Renaldo approached Seville, the beautiful city whose proud proverb says:—

"At the last mountain hosteria at which he paused for rest and refreshment, he overheard the hostalero speaking of a religious meeting to be held that day in a field near Seville, such gatherings being strictly prohibited in the city itself. He questioned the hostalero, who seemed reluctant to give any particulars, but who, after many assurances of his own faithfulness to the Church, informed the priest that several heretics were expected to meet, led chief by Colonel Serra, who would address those who might venture to attend.

"The demon of heresy is powerful, indeed, if it has seized on that noble soldier," replied Padre Renaldo, to his informant. I have heard of Senor Serra as a brave and true-hearted cavalier. May God deliver him from his errors!"

"Evading further conversation with the hostalero, who now seemed willing for a lengthened story, Padre Renaldo pursued his journey, resolved to attend the heretical gathering, in hopes of finding an opportunity for conversation with Colonel Serra, in order to convince that zealous leader of his sin in leading men away from the Catholic Church.

About three hundred were in the field when the priest quietly entered, and gradually worked his way through the throng until he gained a position close to where, somewhat elevated above the rest, one stood in all the thrilling grandeur of a champion for freedom. This was the Colonel Serra! He came there that day, this noble son of Spain, urged by many who longed for liberty of conscience and freedom from political despotism; and with his whole heart he took up the stand to which his suffering country had pressed him, and stood in the post of honor and danger, to live or die for Spain, well knowing the probable consequence would be that, not being suffered to live for her, he could only die. But for this he was ready, true soldier heart as he was. He knew that in all struggles for freedom some patriot must die, and he was determined to be the precious banner of liberty. He knew that in the last battle the enemy's bullets must find their home somewhere, and the eager pant of his existence was:—

"Let the deadly missile be buried deep, deep in my heart's best life, so that they may not even the spear's ball may wound my glorious Spain! Let the poor roll of my vital blood flow, in feeble following, the way of the redemption river of Calvary, so that my Saviour may be honored, and my countrymen brought to God!"

Such was the man whom those three hundred had met to hear; and as he expounded, in clear, martially ringing phrases, his earnest desire for a free land, a free people, a free Gospel, supporting his words by timely given argument, and graphic illustration, the soul of every unconverted listener shook to its very centre, with its first acknowledged doubts as to the righteousness of Rome.

If I Were a Boy. If I were a boy with my man's wisdom, I should eat wholesome food and no other; and I should chew it well, and never let it down my throat, as I should at regular hours, even if I had to have four regular meals a day.

I should never touch tobacco, chewing gum and patent medicines; never once go to bed without cleaning my teeth; never let a year go by without a dentist's inspection and treatment; never sit up late at night unless a great emergency demanded it; never linger one moment in bed when the time came for getting up; never fail to rub every part of my body with a wet towel, and then with a dry one; never drink more than three or four table-spoonfuls of ice-water at one time, and so forth, and so on. But all this takes will-power—and that is all it does take.

If I were a boy, I should keep my own secrets, except as I revealed them to my father or mother, for the sake of securing their advice. I should never speak to the doctor or any other person who might be worried by it; and speak only kind words of others, even of enemies, in their absence. I should put no unclean thoughts, pictures, signs or stores in my memory and imagination, and so few words in my tongue; give no smiles, but give the rather black frowns and prompt and fierce reproof, to any comrade who dared in my presence, to utter a filthy speech. I should want to say, as the pure minded noble boy declared: 'I will never be President of the Hackettseton (N. J.) College, can say: 'I have never pronounced a word which I ought not speak in the presence of the purest women in the world.' I should treat little folks kindly, and not tease them; show respect to servants; be tender toward the unfortunate—all this I should strive to do for the sake of being a comfort to people, a joy to my parents, a help to the next century, and in the seventh decade of life should hope to be a wise and cheerful old man, who learned when he was a boy to govern himself.

If I were a boy, I should play and romp, sing and shout, climb trees, explore caves, swim rivers, and be able to do all the manly things that belong to the manly sports, love and study nature, and try to do as much good as I could; and study hard (with a will) when the time came for study; read the best literature—works of the imagination, history, science and art, according to my taste and need; get a good knowledge of English; try to speak accurately and to pronounce distinctly; go to college, and go through college, even if I expected to be a clerk, a farmer, or a mechanic; spend my Sabbaths reverently; try to be a practical, every-day Christian; help on every good cause; never make sport of sacred things; be 'about my Father's business,' like the Boy of Nazareth; 'use the world and not abuse it'; treat old men as fathers, 'the younger men as brethren, the elder women as mothers, the younger as sisters, and the children all being engaged in various parts of the same work, their interests one, their aid mutual, it is very bad economy, both social and financial. The father ought to be the sufficient breadwinner, the mother the home-maker and the economic manager, the children to be at school or at play. And this system is hardly likely to be attained, except when the bread-winner goes abroad to his daily work, whether in field, factory or office.—Selected.

Hardly Ever Without a Smile. It was a sultry day in August, and a tired, overworked woman had toiled all the time in the little, pent-up kitchen. At last the baking was all done, and she laid the dishes washed and wiped, and she pressed one hand on her throbbing temples and sighed as she reached up to take down the popovers from the hook to scrub the kitchen floor. "This day has gone wrong" all day, and she scolded and grumbled to herself while she pushed the heavy mop to and fro, back and forth, or wrung out the thick cloth with aching fingers. She felt that her lot was hard to be a kitchen maid, scrubbing and fainting all that day while her neighbor just over the fence was lying at her ease out in the hammock singing.

"Nobody knows the trouble I see." Presently the door was opened softly, and her little daughter picked her way with a timid step across the floor, and not been wet, and climbed to a safe perch on the table. The mother mopped away hoping she need not speak to her. "If I open my mouth I shall say something cross," she thought, and kept her lips shut tightly.

The little one watched her for a short time, bending her sunny head this way and that, to study the downcast countenance, and finally she spoke. "Mamma," she said, "I have hardly ever seen you without a smile on your face." The mother turned away for a moment's rapid thought. Was it indeed true that she had made such an impression on that dear child's heart, and should she spoil it now? Should she rather set herself thereabout to keep smiling for a through life's petty trials? How sweet to be remembered thus by all the children, and her husband, too, for pleasant looks and ways!

"One time when you looked sorry was when I was so sick, and the other time was now," resumed the serious little voice, and the child leaned her cheek upon her hand and sighed.

The mop-handle suddenly dropped upon the floor, and two bare arms forgot their aches and pains, and clasped the darling in a fond embrace. "Sing to me, Alice; sing. 'Nobody knows what comes to me,' while I finish this patch of dirty floor. There's one good thing about a little, tucked-up kitchen, it doesn't take long to scrub it."

So it came to pass, that out of that day of weary toil was learned a timely lesson, and the child learned that never was forgotten. Two times of "looking sorry" was quite sufficient to live in the memory of her children.—Selected.

Hold Fast, Boys. Hold on to your tongue when you are just ready to swear, lie, or speak harshly, or use an improper word. Hold on to your hand when you are about to punch, strike, scratch, steal, or do any improper act. Hold on to your feet when you are on the point of kicking, running off from study, or pursuing the path of error, shame, or crime. Hold on to your temper when you are angry, excited, or imposed upon, or others are angry with you. Hold on to your heart when evil associates seek your company, and invite you to join in their mirth, games, and revelry.—Adapted.

Money Refunded. If you feel languid and bilious, try Northrop & Lyman's Vegetable Discovery, and you will find it one of the best preparations for such complaints. Mr. S. B. Maguin, Ethel, used Northrop & Lyman's Vegetable Discovery, and cured a severe bilious headache which troubled him for a long time.

Mr. Steeves, Dover, writes: Mr. Higgins, Dear Sir, My little girl was taken with Group 30 had a short time ago that she could not have lived any time. We had her cured in a few hours by applying your Liniment.

The Electric Motor. "One of the economic and social results expected from the introduction of the electric motor is the breaking up, in some measure of the present well established factory system, which brings together for several hours daily under one roof huge numbers of artisans, and there employs them pretty much as though they were machines and nothing else, the perfection of the system being reached apparently when the workman has lost his individuality and become most thoroughly automatic. With electric power cheaply distributed over wide areas, it becomes possible for workmen to carry on their crafts in their homes in a small way, and thus to stamp upon their product, as every iron worker wishes to do, the impress of their own personality. It may not be generally known that in New York city already a goodly number of minor industries, using one or two horse power, have been set on foot as the result of this economical distribution of power for the millian. At Gloversville, N. Y., the largest glove manufacturing town in the country, the electric motor has just been introduced, and the help are charged 50 cents a week for the use of the machine. At first there was considerable objection made to this, but now the glove-makers willingly pay the charge and would not part with the motor, since they find they can get out much more work than they could with the machinery in the old-fashioned way. There is thus a profit, not only to the company supplying the motors and current, but to the manufacturer himself, and also to the employes. A farther development which has just begun has been the placing of motors as small as one-eighth horse-power in the houses of the operators, so that, as the work is paid for by the piece, they can take it home with them and do it outside the factory under conditions that seem to promise a high degree of excellence and larger quantity of output.

Thus a contemporary, but while we recognize that many advantages will accrue from the introduction of this motor, especially in the matter of the personal element, which does put a stamp upon the product, that is, its value, yet the economic and social changes likely to be wrought by greater facilities for home industry, are sure to be rather for the worse than the better. Home industry tends to longer hours of work, and to a consequent lessening of the rate of pay; that is, to the diminishing of the artisan's share in the profits of his work. It also fosters woman and child labor, an evil in itself, and a force which tends to diminish the rate of wages. While there is a certain sort of poetry in the idea of father, mother and children all being engaged in various parts of the same work, their interests one, their aid mutual, it is very bad economy, both social and financial. The father ought to be the sufficient breadwinner, the mother the home-maker and the economic manager, the children to be at school or at play. And this system is hardly likely to be attained, except when the bread-winner goes abroad to his daily work, whether in field, factory or office.—Selected.

Burdock Blood Bitters regulate the secretions, give strength to the debilitated, eradicate all humors of the blood and give excellent satisfaction to all.

A well-employed and prosperous community can pay and conserve. An ill-employed community cannot buy and conserve. The whole science of political economy has not one truth of half so much importance as this.—Webster.

"When dear November's chilly blasts lay woods and forests bare," Child in the Head and Catarrh are certain to follow. Nasal Balm is the sovereign remedy. Never fails.

The following are among the diseases cured by the use of the OWEN ELECTRIC BELT: Rheumatism, Diseases of the Chest, Neuralgia, Spasmodic Cough, Sciatica, Neuralgia, Spinal Diseases, General Debility, Liver Complaint, Kidney Disease, Female Complaint, General Ill-Health.

We challenge the world to show an Electric Belt where the current is under the control of the patient as completely as this. We can use the same belt on an infant that we use on a giant, by simply reducing the number of cells. The ordinary belts are not so.

We always Lead and Never Follow. Other belts have been in the market for five and ten years longer, but to-day there are more Owen Belts manufactured and sold than of any other kind combined. The people want the best.

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SCOTT'S EMULSION. Of Pure Cod Liver Oil and HYPOPHOSPHITES of Lime and Soda. Scott's Emulsion is a perfect food in a palatable form. It is a powerful agent in the cure of CONSUMPTION, Scrofula, Bronchitis, Wasting Diseases, Chronic Coughs and Colds.

THE OWEN ELECTRIC BELT AND APPLIANCE CO. HEAD OFFICE, CHICAGO, ILL. Incorporated June 17, 1887, with a Cash Capital of \$50,000.

71 King Street West, Toronto, Ont. G. C. PATTERSON, Manager for Canada. Dr. A. Owen after years of experiment and study, has given to the world an Electric Belt that has no equal in this or any other country. Fully covered by patents.

WOMEN. The Owen Electric Belt is par excellence the woman's friend, for it cures all the troubles peculiar to her sex. It is nature's cure.

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WOMEN. The Owen Electric Belt is par excellence the woman's friend, for it cures all the troubles peculiar to her sex. It is nature's cure.

DYSPEPTICURE. not only aids Digestion, but cures indigestion, but positively does cure the most serious and long standing cases of Chronic Dyspepsia.

DYSPEPTICURE WILL MAIL. Large Size only. Dyspeptiure will be sent by mail to those who cannot yet procure it in their own vicinity. Many letters have been received from distant parts of Canada and United States enquiring how Dyspeptiure can be obtained; many letters have come from remote places that either have no handy store or where the remedy is not yet well known. To meet these demands and at the same time make Dyspeptiure quickly known in places where, under ordinary circumstances, it might not reach for some considerable time, the large (160) size will be sent by mail without any extra expense to the user. The Post Office always where, so none who wish the remedy need be without it. Upon receipt of \$1.00 by Registered letter or Post Office order, a large bottle of Dyspeptiure (160) will be sent by mail, prepaid, postage prepaid, to any address. CHARLES K. SHORT, Proprietor.

INTERCOLONIAL RAILWAY. '90. Summer Arrangement, '90. ON AND AFTER MONDAY, 9th JUNE, 1890, the following trains will run daily (Sunday excepted) as follows: Trains will leave Saint John, N.S., at 6.30 a.m. for Halifax, N.S., at 7.30 a.m. for Moncton, N.B., at 8.30 a.m. for Miramichi, N.B., at 9.30 a.m. for Fredericton, N.B., at 10.30 a.m. for Moncton, N.B., at 11.30 a.m. for Miramichi, N.B., at 12.30 p.m. for Fredericton, N.B., at 1.30 p.m. for Moncton, N.B., at 2.30 p.m. for Miramichi, N.B., at 3.30 p.m. for Fredericton, N.B., at 4.30 p.m. for Moncton, N.B., at 5.30 p.m. for Miramichi, N.B., at 6.30 p.m. for Fredericton, N.B., at 7.30 p.m. for Moncton, N.B., at 8.30 p.m. for Miramichi, N.B., at 9.30 p.m. for Fredericton, N.B., at 10.30 p.m. for Moncton, N.B., at 11.30 p.m. for Miramichi, N.B., at 12.30 a.m. for Fredericton, N.B., at 1.30 a.m. for Moncton, N.B., at 2.30 a.m. for Miramichi, N.B., at 3.30 a.m. for Fredericton, N.B., at 4.30 a.m. for Moncton, N.B., at 5.30 a.m. for Miramichi, N.B., at 6.30 a.m. for Fredericton, N.B., at 7.30 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Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1890.

# Royal Baking Powder

ABSOLUTELY PURE

### News Summary.

#### DOMINION.

Amherst has now an all night electric light service.

The Canadian Pacific railway is making arrangements to cross the river at Niagara Falls town.

The S. S. King Frade sailed from Kingsport, N. S., on October 22nd, with about 8,000 barrels of apples, for London.

It is rumored that Lord Stanley has rented Oaklands, a residence on the North-west Arm, and will spend next summer at Halifax.

It is understood that regular traffic over the Cape Breton railway, as an extension of the Intercolonial road, will commence November 18.

Navigation closes in three weeks from Montreal. The export of cattle for the season will amount to 121,000 head, as compared with 85,696 last season.

To restore, thicken, and give you a luxuriant growth of hair, to keep its color natural as in youth, and to reawaken dormant hair follicles, use only **Earl's Hair Restorer**.

The world is moving on, and there are some indications that before it shall have made another journey round the sun we shall have a two-cent postage rate in Canada.

Fred Burke, of Baconfield, Cumberland County, shot a very fine black fox on the Miramichi marsh. Foxes are quite numerous in that section, but a black one has not been seen before for over twenty years.—*Post*.

The North Sydney owners of the schooner Annie C. Moore, forwaded this year's catch of seals direct to the London market and have received information that the skins would net \$19.35 a piece, realizing on the full catch \$27,670.

The Imperial Produce Co., a Canadian concern, has intimated to the Finance Minister at Ottawa, that it is now prepared to ship Canadian farm products to English markets on commission. It was organized as a result of the McKinley bill.

The output of the Springfield collieries for October will be over 52,000 tons, which beats the record of 48,000 tons of this quantity nearly 50,000 tons was shipped. About thirteen hundred persons are steadily employed. Work at the collieries is booming.

Mr. McDougall, of Cape Breton, says that the output of the Caledonia coal mines up to the first of October was the largest in the history of the mines. Orders are pouring in. A little while ago, orders for 25,000 tons were received from Montreal, but they are unable to fill it.

Nearly half a million bushels of wheat have been inspected at Winnipeg since the beginning of the present grain season, and probably half as much again has gone through to Port Arthur for grading. The grain movement is only now beginning to pick up again after the rainy weather, and the amount to send out will largely increase.

A down town grocer in opening a barrel of Nova Scotia apples yesterday was struck by the beautiful appearance of the first layer, says the *Moncton Times*. In prying deeper into the subject he was just as forcibly struck with the ingenuity of the unfeeling packer of the barrel. He found the remainder of a greatly inferior quality. Nova Scotia shippers are doing themselves great injury by such shabby tricks.

The total wheat crop of Canada this year is estimated to yield 13,000,000 bushels more than last season. In the crop year of 1889, Canada was an importer of wheat, a somewhat unusual experience. The estimate of 13,000,000 bushels for Manitoba and the territories is a very reasonable one, and will no doubt be much nearer the mark than the exaggerated estimates which have been so freely circulated this season.

The first instalment of thoroughbred fowls imported by the Nova Scotia Fowling Association arrived by the American express company Monday. They consisted of a trio of the old established breed White-faced Black Spanish, and were bred by M. L. Dunbar, of South Richmond, Oswego, New York, from whom they were imported by the association. The rest of the importation will arrive in three weeks.—*Halifax Chronicle*.

It is understood that Mr. W. D. Dimock, of Truro, N. S., will be appointed superintendent of the Canadian section of the Jamaica exhibition. Mr. Dimock has had considerable experience in exhibition work, having been attached to the Canadian staff at the colonial and fisheries exhibition, Commissioner Adam Brown, who, by the way, is one of the busiest men in Ottawa these days, has seen a good deal of Mr. Dimock's powers as an organizer during the past two weeks, and he thinks the Nova Scotian is just the man for Galway—or rather Jamaica.—*Toronto Empire*.

Your sailing schooners have already sailed from ports in Nova Scotia for the Pacific. Three others are being fitted out and will sail this month. Nova Scotians have evidently confidence in the business, but not even as much as the people of British Columbia appear to have, as a steam vessel, schooner rigged, is now being built in Scotland for British Columbia parties, and which is to be engaged in the seal fishery. Already large additions have been made to the fleet this year, and before the beginning of next season it is said an increase of 40 per cent. will be added to the last year's fleet.

Those requiring to use a Liniment for any purpose cannot do better than get a bottle of **Peter's Liniment**. The cure it has effected are truly wonderful. We advise our readers to try it. All dealers.

Buyers have received orders here to buy potatoes for the Boston market at \$1.50 per barrel.—*Fredericton Gleamer*.

The egg exporters of Ontario and Quebec are asking the Dominion government to impose a duty of five cents per dozen on all eggs coming into Canada.

It is reported that Sir Chas. Tupper, high commissioner at London, and Hon. Hector Fabre, high commissioner at Paris, have been appointed by the Dominion government to negotiate a commercial treaty with France.

Two years ago Ingersoll predicted that, in ten years time, two theatres would be built for every church. Now the Methodists report that they alone are building an average of four churches every day, and want the colonel to make some more predictions.

It is announced that the contract for Atlantic fast mail service has been awarded to the Hartington syndicate, provided certain modifications suggested by the government are accepted. The terms require a weekly service, the steamers to be of first-class equipment in every respect, with an average speed of nineteen knots, and to make their western terminus exclusively in Canadian ports.

In view of the expected effect of the McKinley bill to divert Canadian trade from the United States, the Dominion government is endeavoring to open up closer trade relations with the West Indies, and for this purpose Hon. Mr. Foster, finance minister, has gone to that country. He will visit the more important islands and also Demarara, returning in time for the opening of parliament at Ottawa.

Insurance Commissioner Tarbox, of Massachusetts, in a recent report says: "The old system of life insurance, in its present form, is, in many respects, a failure, and cannot reform the fault, some other system that can provide safety with less cost will supersede it." *Amesbury Times*, the *Journal of Commerce*, Montreal, says: "We believe the Dominion Safety Fund Life Association, St. John, N. B., has definitely solved the problem of the safe and cheap insurance of the future, and marks a new departure in the history of life insurance."

At a meeting in London yesterday, the Imperial Federation League unanimously adopted Fowler's motion, which is supported by Gen. Laurier and Mr. Doherty, Canadians, declared the present an opportune moment to consult Canada's league of states to promote closer union. Gen. Laurier expatriated America from any desire to injure England or Canada through the McKinley act. He attached no importance to the anti tariff victories just reported. The irritation over the new tariff, he said, would pass away long before the next election, and the Republicans would undoubtedly gain by the passage of the bill.

San Francisco, Cal., was visited by a \$1,000,000 fire on Monday morning last.

Massachusetts' governor-elect is only 33 years of age, the most youthful governor with one exception the State has ever elected.

**A Boon to All.**  
Fareless and fast, so clear and bright,  
They give great pleasure and delight;  
To every maiden, mother, wife,  
They prove a boon throughout this life.  
Your work is well and truly done,  
The dyeing operation fun;  
You work, but do it with a zest,  
For Diamond Dyes are strongest, best.  
Your dresses, shawls and wraps and hose,  
Your husband's coats, and children's clothes  
Are all renewed, and soon appear  
Fitted to wear another year.  
You money save to put away,  
Against a coming "rainy" day,  
And feel that you from cares are free  
And sailing on a calm, still sea.

By a vote of the Dutch parliament 109 to 5, William III., king of the Netherlands, has been declared unfit to govern, and the council of state has been temporarily invested with regal powers. The deposed king is 75 years of age, and his incapacity is said to be due to mental aberration. The heir to the throne is his daughter, the Princess Wilhelmina, now only 10 years of age.

Fifty years' experience have tested the virtues of Dr. Wistar's Balsam of Wild Cherry, and it is now generally acknowledged to be the best remedy extant for pulmonary and lung diseases, including consumption. Were it not for its merit, it would long since have "died and made no sign."

Dear Sir—My renewed and by more usual—under aggravating circumstances, as bad health and tiresome travelling—enlarged experience of your Pianos this (second and last transatlantic) season has throughout confirmed myself in the opinion I expressed last year, viz: That sound and touch of the Knabe Pianos are more sympathetic to my ears and hands than sound or touch of any other Pianos in the United States. As I met with frequent opportunities of establishing comparisons between the Knabe Pianos and instruments of rivalizing or world-rivalizing producers, I dare now add that I declare them the absolutely best in America.  
With sincere regards, yours truly,  
Dr. Hans Von Bulow.  
Hamburg, 27th May, 1890.

### Marriages.

**Stevens-Duffy.**—At Hillsboro, Nov. 6, by Rev. W. Camp, Samuel H. Stevens, to Jane Duffy, both of Albert Co., N. B.

**McLure-Wilson.**—On Oct. 4, by Rev. A. Ingram, Edward Mallett, to Eliza V. Wilson, all of St. John.

**Swan-Barclay.**—Oct. 30th, at Oxford, by Rev. E. C. Corey, Robert W. Swan, of Pugwash, to Mary B. Barclay, of Wentworth.

**Tucker-Brown.**—In Portland Me., Oct. 29, by Rev. E. L. Whitman, Charles A. Turner, to Margaret H. Brown, both of Portland.

**Colburn-McCully.**—At Pugwash, Oct. 29, by Rev. H. B. Colburn, George W. Colburn, Alice, daughter of Mr. McCully, of Richibucto.

**Stony-Fraser.**—At Ward's Creek, Nov. 4th, by Rev. E. J. Grant, J. E. Storey, to Rachel F. Fraser, both of Ward's Creek, Kings Co., N. B.

**Frederick-Dunsmuir.**—At Kempt, on the 5th inst., J. E. Blakney, Thaddeus Freeman, of Harmony, to Lizzie Maud Dukehair, of Kempt.

**Lisbon-Richardson.**—At the residence of the bride's father, Oct. 18, by Rev. J. M. Richardson, George A. Liscom, to Esther J. Richardson, both of South Bar, Sydney, C. E.

**Collins-Handron.**—At the residence of Chandler Cannon, Esq., Caledonia, Oct. 29, by Rev. J. E. Fullmer, Edward Collins, of Hillsboro, to Laila N. Handron, of Harvey.

**Winfield-White.**—At the residence of the bride's father, Digby, Oct. 29, by Rev. W. H. Richan, Augustus Winfield, of Digby, to Carrie, daughter of George M. White, Esq.

**Whitney-Wheary.**—At the residence of Mrs. Mary Anne McKinley, Kingsclear, York Co., Oct. 28, Henry Wheary, of Douglas, to Jane Wheary, of Kingsclear, York Co.

**Smith-Lane.**—On Wednesday, Oct. 29, at residence of the bride's parents, Avery Smith, of Port Lawrence, Cumberland Co., N. S., to Carrie, daughter of Mr. Walter Lane, St. John.

**Mattinson-Goodwin.**—Nov. 1st, at residence of the bride's father, Centerville, by Rev. E. C. Corey, Frederic V. Mattinson, of Centerville, to Lillian Goodwin, all of Centerville, Cumberland Co.

**Hoar-Trenholm.**—At Pointe de Bute, Oct. 30, by Rev. J. D. Skinner, Belmont Hoar, of Pointe de Bute, to Laura Trenholm, daughter of Mr. John G. Trenholm, of Port Lawrence, N. S.

**McAndrews-Fritz.**—At the Baptist parsonage, Wolfville, Oct. 29, by Rev. E. Locke, George A. McAndrews, of the barque Lizzie Carter, to Linnie, daughter of Mr. James Fritz, of Port George, Annapolis Co.

**Black-Borden.**—At Santa Ana, California, Oct. 28, by Rev. G. E. Dye, Albert C. Black, of Salt Lake City, Utah, to Emma A., eldest daughter of Thomas H. Borden, of Santa Ana, and formerly of Cornwallis, N. S.

**Gaynor-Fowler.**—On Tuesday, Oct. 25, by Rev. Geo. O. Gates, A. M., assisted by Rev. Geo. H. Bell, James Gaynor, of St. John, to Emma, daughter of the late Noah Fowler, of French Village, Kings Co., N. B.

**Forster-Charlton.**—At Lawrence town, in the home of John Charlton, Esq., brother of the bride, Oct. 29, by Rev. J. T. Eaton, Benjamin, son of Samuel Appleby, Esq., to B. Olive, daughter of John Wrath, Esq., all of Wickham, Queens Co., N. B.

**Lafamme-Fitch.**—On Sept. 16, at the Canadian Baptist Mission House, Bobbitt, India, by the Rev. George Churchill, assisted by Rev. R. Sanford, M. A., of Hamilton, and Rev. E. Lafamme, missionaries, William Fitch, of the late Nettie Irene, eldest daughter of the late George Fitch, of Wolfville, N. S.

**Deaths.**  
**Cropley.**—Oct. 2, Mrs. Maria Cropley, of Nictaux, aged 64 years. Her end was peace.

**Evrey.**—At Hanford, N. S., Oct. 26, Mrs. Rufus Evrey, aged 47 years. Her end was peace.

**Heme.**—At Black Point, Halifax Co., Oct. 27, of consumption, Alice, beloved wife of Josiah Heme, leaving a husband and three children to mourn their loss. Deceased was 33 years of age, and a worthy member of the Second St. Margaret's Bay church.

**McLean.**—At Lynn, Mass., Oct. 19, of typhoid fever, Frederick McLean, aged 18 years. The remains were brought home for interment. The deceased was the youngest son of Allan McLean, of Clyde River, P. E. I., and had resided in the U. S. A. for about two years.

**Waddell.**—At Dartmouth, Oct. 23, of pleuro-pneumonia, Alexander Waddell, in the 63rd year of his age. Our brother had ever been a strictly moral man and a kind husband and father; but, better still, during the last few weeks of his life he came to rejoice in the truth as it is in Jesus, and was permitted to preach the beautiful gospel to those gathered about his bedside. Thus "death is swallowed up in victory," and there is comfort for the widow and the sons and the daughter who mourn.

**Scrimm.**—At his residence in South Berwick, N. S., on the 7th of October, aged 56 years, Mr. Edward Skinner, leaving a wife, several sons and daughters, and a large circle of kindred and friends to mourn his death. His illness was brief but painful. He died of fever, and was greatly sustained by divine grace in his sufferings. Our departed brother was baptized by Rev. Isaiah Wallace, during the great revival that took place in connection with the Second Cornwallis Baptist church, in the spring of 1874. Through God's mercy he was enabled to adorn his profession. With him Christianity was not a mere profession but a heavenly principle, exerting a salutary influence upon his daily deportment. And so our brother has left to his sorrowing family the best of all legacies—that of a pious life and spotless reputation as an honorable and useful man. May the Lord comfort our bereaved sister and her fatherless children in this the heaviest sorrow of their lives.

**Szymanski.**—At Margareville, N. S., (Oct. 30), of consumption, our dear sister in Christ and in the church, Mrs. Isaac Stronach, aged 30 years. She was baptized in 1875 by Rev. W. E. Hall, of Sackville. From that time until she departed "to be with Christ," she lived a consistent Christian life. She was always willing and ready to do anything she could to advance the cause of Christ. She leaves behind to mourn their loss a husband and two little boys, who need a mother's love and care, besides a father and mother, brothers and sisters, who deeply feel the removal of the dear one they so tenderly embraced. She loved the Lord, and was willing to die. She dearly loved the Sabbath, and was sorry when she could no longer join with the rest of the choir in singing God's praises. The funeral sermon was preached by J. J. Tingley. The text was Phil. 1: 21, "For to me to live is Christ, and to die is gain."

**Knabe.**—At the residence of the bride's father, Digby, Oct. 29, by Rev. W. H. Richan, Augustus Knabe, of Digby, to Carrie, daughter of George M. White, Esq.

**Whitney-Wheary.**—At the residence of Mrs. Mary Anne McKinley, Kingsclear, York Co., Oct. 28, Henry Wheary, of Douglas, to Jane Wheary, of Kingsclear, York Co.

**Smith-Lane.**—On Wednesday, Oct. 29, at residence of the bride's parents, Avery Smith, of Port Lawrence, Cumberland Co., N. S., to Carrie, daughter of Mr. Walter Lane, St. John.

**Mattinson-Goodwin.**—Nov. 1st, at residence of the bride's father, Centerville, by Rev. E. C. Corey, Frederic V. Mattinson, of Centerville, to Lillian Goodwin, all of Centerville, Cumberland Co.

**Hoar-Trenholm.**—At Pointe de Bute, Oct. 30, by Rev. J. D. Skinner, Belmont Hoar, of Pointe de Bute, to Laura Trenholm, daughter of Mr. John G. Trenholm, of Port Lawrence, N. S.

**McAndrews-Fritz.**—At the Baptist parsonage, Wolfville, Oct. 29, by Rev. E. Locke, George A. McAndrews, of the barque Lizzie Carter, to Linnie, daughter of Mr. James Fritz, of Port George, Annapolis Co.

**Black-Borden.**—At Santa Ana, California, Oct. 28, by Rev. G. E. Dye, Albert C. Black, of Salt Lake City, Utah, to Emma A., eldest daughter of Thomas H. Borden, of Santa Ana, and formerly of Cornwallis, N. S.

**Gaynor-Fowler.**—On Tuesday, Oct. 25, by Rev. Geo. O. Gates, A. M., assisted by Rev. Geo. H. Bell, James Gaynor, of St. John, to Emma, daughter of the late Noah Fowler, of French Village, Kings Co., N. B.

**Forster-Charlton.**—At Lawrence town, in the home of John Charlton, Esq., brother of the bride, Oct. 29, by Rev. J. T. Eaton, Benjamin, son of Samuel Appleby, Esq., to B. Olive, daughter of John Wrath, Esq., all of Wickham, Queens Co., N. B.

**Lafamme-Fitch.**—On Sept. 16, at the Canadian Baptist Mission House, Bobbitt, India, by the Rev. George Churchill, assisted by Rev. R. Sanford, M. A., of Hamilton, and Rev. E. Lafamme, missionaries, William Fitch, of the late Nettie Irene, eldest daughter of the late George Fitch, of Wolfville, N. S.

**Deaths.**  
**Cropley.**—Oct. 2, Mrs. Maria Cropley, of Nictaux, aged 64 years. Her end was peace.

**Evrey.**—At Hanford, N. S., Oct. 26, Mrs. Rufus Evrey, aged 47 years. Her end was peace.

**Heme.**—At Black Point, Halifax Co., Oct. 27, of consumption, Alice, beloved wife of Josiah Heme, leaving a husband and three children to mourn their loss. Deceased was 33 years of age, and a worthy member of the Second St. Margaret's Bay church.

**McLean.**—At Lynn, Mass., Oct. 19, of typhoid fever, Frederick McLean, aged 18 years. The remains were brought home for interment. The deceased was the youngest son of Allan McLean, of Clyde River, P. E. I., and had resided in the U. S. A. for about two years.

**Knabe.**—At the residence of the bride's father, Digby, Oct. 29, by Rev. W. H. Richan, Augustus Knabe, of Digby, to Carrie, daughter of George M. White, Esq.

**Whitney-Wheary.**—At the residence of Mrs. Mary Anne McKinley, Kingsclear, York Co., Oct. 28, Henry Wheary, of Douglas, to Jane Wheary, of Kingsclear, York Co.

**Smith-Lane.**—On Wednesday, Oct. 29, at residence of the bride's parents, Avery Smith, of Port Lawrence, Cumberland Co., N. S., to Carrie, daughter of Mr. Walter Lane, St. John.



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Mr. Spurgeon seriously ill. Saturday night last for the first time. Dr. Dexter, ex-Hon.ist, died suddenly. Bedford, Mass. I usual health the his wife visited his she found him dead said to have been. It is reported Berlin, has "discovery" it is possible of pulmonary professor has been new method on direct despatch says. There is a scheme Chicago in direct Atlantic seaboard railway designed lakes with the St.

Our readers the communication man, which appears. None of our ministers more humble, fair, and none is more among his brethren. We trust that a special climate may strength, and that still be added to years he has already of Christ.

We may not the Army as to teaching, but that eyes to the virtue nor restrain our in any good work. They preach the news and, no doubt and received their never would have the ministrations vigorous and faithful. Salvationists are philanthropic and reach, uplift and vicious and criminal all praise. The Home of the Ar Montreal, was the sioner Adams expressed already four hor Canada, and that in which the rescued on more than had been taken in who were engaged women, and they going through the also by visiting ho commissioner also lishment of a Chi city, the object of care of children w in prison. They ment in Toronto "Red Maria," into which prison were received.

IN THE LIGHT made by Mr. Stan Mr. Bonny, it was that Capt. Bartie vindicate the rep from the aspersion Mr. Stanley has a good. The charges and utter brutality and Mr. Bonny lot, are painful re man. It is not ju say that he desire story of Bartiello family the humili posture. But in the lot's strictures he pelled to speak he believes to be confirmed by Bon Bartiello in the are to receive the most charitable reach concerning insane. He was of naturally irasc a disciplinarian in utes; and it is no pose that the de with the difficulty of his position has physical and men him, in part at l his acts. The Bartiello was bru well adapted to stives that fear a caused his death. of Jameson, are are absolutely fer the natives to can